

View of transparency in front of headquarters of supervisory committee for recruiting colored regiments, Chesnut Street, Philadelphia, in commemoration of emancipation in Maryland, November 1, 1864.

Riujjwalt & Brow 111 & Hi ^outh 4lh fat 1 hila. Hiw Ol wp |(areJ!:i} IN front: OF HEADQUARTERS OF SUPERVISORY COMMITTEE FOR RECRUITING COLORED REGIMENTS, dleatmit Street, i'liladelpliia, lir coivi3s^E:M:OB.-A.'ri02sr oi' i}j><nA.3srciaPA.'i'i03sr ikt 3tA.iiYi<A.3srD, isto-v-eim-bsie, 1, xss*.

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3ES 3aGC: jd?k 3GW O X :^^.A. 3E X O !W Extract from " The Press." Tlie abolition of human slavery in the State of Mary- land heooming a fixed fact yesterday Novcmhor 1st, 1864 by the act of Goyornor Bradford seconding the efforts of the people of that section of the Union, the event was celebrated in Philadelphia yesterday in a va- riety of ways. The great event took place last evening or, rather the festivity culminated in a grand demonstration at the headquarters of the Supervisory Committee for Colored Troops, on Chestnut street, above Twelfth. The build- ing, with its immense transparency, when fully illumi- nated, gave the entire structure a magical appearance gay, attractive, and eminently patriotic. In the midst of the glare of red Are, reflecting upon ten thousand upturned faces, the waving of flags and other ensigns of patriotism, the musical notes of the band, a meeting was improvised and addresses were delivered by Mr. Thomas M. Coleman, Mr. Trimble, of Tennessee; Hon. Wm. D. Kelley, Captain N. IL Bdgerton, of the 6th U. S. C. T., and formerly of Chester County, recently promoted by the indomitable General Butler for gallant conduct, He was followed by William H. Maurice, who recited "No Slave Beneath the Starry Flag." Major Dehring, Hon. John Hickman, Thomas Webster, Hon. Lewis Baker, of Maine; Mr. Phelps, of Massachusetts; Mr. Van Brenkle, llobt. Purves, Esq., Wm. H. Smith, colored; Hon. Chas. Nay lor, and other gentlemen, made patriotic speeches, and the greatest enthusiasm prevailed. THE TRANSPARENCY AXD ILLUMINATIOX. The transparency, taken as a whole, is the largest and one of the most imposing ever displayed to public view; it certainly is very appropriate to the age in which we live. It attracted the attention of thousands of people yesterday; and last evening, it being bril- liantly illuminated for tlie first time, a dense mass of citizens congregated in front thereof. The transparency consists of a number of pictures, graphically portrayed by the skill of members of the Artists' Sketch Club of Philadelphia. We commence our description of the scene at the top. On the centre is a cupola surmounted by a flag-staff about fifty feet long, from which the em- blem of our nation is unfurled. In the gentle breeze of last evening it displayed its glorious stars and stripes to admiring thousands. In the cupola is a large bell, with the motto the same as on old Independence bell, that was rung when young

America struck for freedom from British usurpation and tyranny : Of slavery, .Tefferson, the father of Democracy, says: i i "The Almighty)ias no attribute which can take J fl sides with ns in .such a conte.st." Og ---^~taSf^^ s^^% e^scY^s""

v^ "It would rejoice my very soul that everi/ one of ^ ^ my fellow-beings was emancipated. I shall honor ^ A the Quakers for their noble efforts to abolish slav- T ^^^^^\^f^' Patricic Henry. ^^^^ ^ ,i'T^t^~^^t^~^^\ !^'^ -^^ In the centre of the scene is a large arch, 13 feet wide and 21 feet high, supported by Corinthian columns. Each stone of the arcli represents a virtue, enumerated as follows : o^ 9 C^ ^'i^iA-'i^i:~^:3l?^<b;3^ ^ ^^.^t^, _^:i^ w^p!^,,.^pto, ^(?\ 'Proclaim Liberty throughout all the Land, unto all the inhabitants thereof.'" Leviticus: -AIXF, 10. ^y -Sf=*-.5^~45f!H, ^^f^~ ^^^^f^i^i'd^^ vo P Beneath the bell, and extending across the top of the transparency, is the following, in large letters, con- structed of gas-jets : <, X GOD SAVK THE REPUBLIC. >< > This motto is flanked on the right and left with two lights, each representing the lamp of life. Immediately beneath the motto is a large picture, 24 feet 7 inches by 8 feet, reaching across the entire front of the building. This represents the storming of Port Hudson, a rebel stronghold talien by the black soldiers, and which success contributed greatly to the opening of the "Father of Waters," the Mississippi, by which rebeldom was split in two. The picture is very graphic and artistic. The motto is on the top: ^ "Never, in field or tent, Scoru a black regiment." "=3s'Sr"=^^^ -^ '-S?^~^^^'-^^^'^ Immediately beneath the storming scene of Port Hud- son are three panels, each being two feet by eight feet two inches, containing choice maxims or mottoes from Washington, Jefferson and Patrick Henry. They read as follows; '* Thtrc is not a man living who wishes more sin- cerely than I do to see a plan adopted for the ABOLITION OF SLA.YEB.Y."--Washington's Letter to Sob- ^l ert Morris. |, If J ^ EELIGION, LIBERTT, EDUCATION, CHABITY, FRATERKITY, FRUGAT.irY, TEMPERANCE, TRUTH, COURAGE, JUSTICE, IOVE, LABOR, HONESTY. i^ > We may say that the keystone of the arch is labelled Justice, Upon the apex or crown of the arch is a repre- sentation of the coat of arms of the State of Maryland, over which is the word " Eesurfjeiis/* which means arising or awakening. Just above the spring line of the arch is the following: ^^ .j^p^^j^pt^^JS^^^^ft^^^p^^^ j^ ?A- (

/' "" We hold these truths to 1)K self-evident, ~' \^j- that all men are created equal; that they are endowed J 7 by their Creator with certain inalienable rights; tliat j % S(among these are life, liberty, and the pursuit of hap- \S T V ' / ^ A well-painted eagle, holding in its talons the em- blems of peace and war, has a place within the scope of the arch. The scroll issuing from its beak contains the following: ^'Emancipation in Maryland Accom- plished in 1864." Beneath the eagle is the inscription on the first page, to which the reader is referred. On each column, in scroll work, are the names of the following illustrious men : C. Carroll, of Carrollton, "William Paca, Sam. Chase, Gtd'a. William Smallwood, Col. J. Edgar Howard, Com. .lush. Barney, Malt. Tilghman, Thomas Johnson, William Pinkney, William Wirt, Ben. Bauneker, (colored,) R. Goodloe Harper, Lxither Martin, William Crane,

Henry Winter Davis, H. L. Bond, R. Stockett Matthews, Archibald Sterling, E. M. Stanton, Oen. Robert C. Schenck, Col. Wm. D. Birney, Col. S. M. Bowman, R. B. Forten, (colored,) W. E. Straughn, A. J. Cresswell, H. II. Goldsborough, Gov. A. W. Bradford. On one plinth are the figures 1776, and on the other 1864. Both plinths contain, beneath the figures, the word **Paith." The coat of arms of Maryland, that rests on the arch- crown, is flanked right and left by angels blowing the trump of fame. On either side of the grand arch are panels, four in number, each being ten feet six inches by five feet nine inches. The top panel to the left represents the wounded scout and contraband. The former is held in an upright position, being faint from exhaustion and loss of blood, which may be seen trick- ling from his arm. The contraband is looking towards heaven. The ground scene represents a Southern cane- brake. This painting is taken from Bodgers' statuette, and it suggests a volume of history at once. "BKFOIIE FORT WAGNER." Since the above was in type, the handsome painting of the scene before Port Wagner has been substituted in place of the wounded scout. This last-named picture JMSLJ^IE^--K^J^T^liy has been consigned another prominent place. The scene, as it now ajipcars, is graphically portrayed in the frontispiece. The painting is well executed, represent- ing, as it does, a wounded color-bearer, about being relieved. Having shared the glory of the field, he says to his colored fellow soldiers: "I never once let the old flag touch the ground." This is historically true. The top picture on the right represents a conflict be- tween a colored soldier and a secesh oficer. The former has his bayonet at the breast of the rebel, while tlhe other has his uplifted sword, and is about to deal a secr- ond blow, the first blow having already drawn blood from the soldier. The countenance of the rebel is a blending of savage ferocity, wildness of despair, and fear. The soldier has his left foot firmly upon the rebel flag, marked C. S. A. This represents a scene which already forms an interesting page in the history of the rebellion, as recorded in Major-General Butler's con- gratulatory order. The contest took place at New Mar- ket Heights near llichmond, Sept. 29, 1864. The motto on this picture is "Sic Semper Tyrannis." The left lower corner represents a slave auction in the State of Maryland. A well-developed negro is already on the block. He stands with his arms folded. Behind him is the auctioneer, a long, lean, lantern-jawed specimen of a "nigger-seller," before him a group of men of all sorts and sizes, apparently engaged in bidding against each other for the possession of the *'chattel." At the foot of the auctioneer's desk are the wife and the children of the slave grouped together. The wife is downcast; the tear of an guish at th e thought of separation is trickling down her cheek. The chil- dren are too young to appreciate the enormity of the affair. The following mottoes are on this picture. On the top: son, of Tennessee. Between these portraits are the following words: i^'iTa^';-;Bi^--^-,^^,)?<; ^-<g@Va^b.prf^'i..3-IT!i^P, >

"j "God fixed it certain that whatever day f ^ Makes man a slave, takes half his worth away." / M Homer. f^i At the bottom is the following: fj "Thousimds of men, women and children sold an- ^ '&^ nually, under Maryland's old Constitution, to the ^ ^^ far South." P We now turn our attention to the picture on the right lower corner. Here we observe an old church converted into a school-house, in

the distance, with its neat cupola bell summoning the rising generation of the "proscribed race" to school. The scene is laid in St. Mary's county, Md. A fine, fat-looking specimen of a colored woman points to the building dedicated to purposes of popular education. A little boy and girl are on the way to the place thus pointed out by the matron. This suggestive picture cannot help receiving popular favor of all intelligent classes who know the value of education. On the top of this picture is the well-known motto: *Education forms the common mind*, etc.

& At the lower part of the panel or painting is the following inscription: "12,000 colored soldiers now at the front, fighting for the Union." The lower panel, which forms, it may be said, the base of the entire picture, is 18 feet 6 inches in length by 6 feet wide. It contains on one end a good likeness of President Lincoln, and on the other an excellent representation of the next vice-President, Andrew Johnson. "Emancipation proclaimed January 1, 1863, by Abraham Lincoln, Practically enforced by glorious Grant, Indomitable Sherman, Irresistible Sheridan, and Conquering P. V. Grant. Let us sustain them by our Ballots, and make Emancipation a Fact Fixed Forever."

The space between the front of the house and the transparency is appropriated to the portraits of the following-named men of progress, civil, military, and naval: Generals Grant, Sheridan, Sherman, Butler, Phelps; Admirals Paragut, Porter, Dupont; Captain Winslow; Hon. E. M. Stanton, Hon. William D. Kelley, Hon. John Hickman, Simon Cameron, J. Quincy Adams, Gen. L. Lyons, Birney, and Owen Lovejoy, (craped;) and Mrs. Lucretia Mott. The transparency was illuminated with 154 gas jets, the entire expense being raised by voluntary contributions. The artists engaged in thus transferring to canvas the design of Mr. Webster, are Messrs. George P. Bensell, Joseph Beale, J. J. Wilson, E. B. Bensell, B. K. Knight, and William E. Smith. There were many flags also exhibited, containing the following mottoes: "I call the American war an aristocratic rebellion against democratic government." Wm. L. Chapin. "Oh! fear not the slave when he brooks from his chain, The man made a freeman grows safe in his gain." Friedrich Schiller. Daniel O'Connell, Father Theobald, and 60,000 other Irishmen, wrote to Irishmen in America these words: "Oppose slavery by all the peaceful means in your power. Join with the Abolitionists everywhere; they are the consistent advocates of liberty. Tell every man that you do not understand liberty for the white man and slavery for the black man; and that you are for liberty for all, of every color, creed, and country." "200,000 men of color are now fighting for their country in the army and navy." A. Lincoln. There are no negro traitors. The great emancipationists of this century: Daniel O'Connell and Abraham Lincoln. "There is an indissoluble Union between virtue and happiness between duty and advantage." Washington's Farewell Address. Maryland recognizes the wisdom of the advice, and conforms to it by emancipation. The colored race fought in the revolution, and under Jackson, Perry, Stewart, Decatur, Bainbridge, and other heroes, against English aristocracy and tyranny; and will always be bound on the side of justice. Maryland to her sister Southern States greeting: I would "speak unto

you, and stioW you these glad tidings. My bonds- men and bondswomen I have made--ee. Do ye likewise !" " The Union will not be divided by Mason and Dixon's Line or any other line. The North will never tolerate a division of territory." Jo/m Hickman, in Congress, Dec. 12, 1859. " The curse of our nation is almost blotted out; but let it not be f^aid that Catholic citizens took pity on the brute and bound its wounds, and played the part of a good Samaritan to the monster." Archbishop Purcell. " As a mere question of justice, no one can allege any right to reduce a human being to slavery. It is detestable to miud and heart. 'And, moreover, he who reduces a free m>tn to slavery is excommunicated by the Church. Slavery is the cause of all our national trouble." Archbishop Purcell. " Maryland obeys the Divine injunction: " To loose the bonds of wickedness to undo the heavy burdens and to let the oppressed go free and break every yoke." Jsata^ lviii. 6. "Emancipation was justice in Ireland. Emancipation is jus- tice to Negroes." All praise to Daniel O'Connell, the author of the first, and to Abraham Lincoln, the author of the last. "There is an eternal antagonism between Freedom and Sla- very." John Hickman. " Maryland leads the van." "Maryland says to all her erring sisters: 'Follow me.'" " Slavery is a state so improper, so degrading, and so ruinous to the feelings of human nature, that it ought not to be suffered to exist." Edmund Burke. " It is a debt we owe to the purity of our religion to show that it is at variance with laws which warrant slavery. Patrick Henry. " Maryland a free State by the votes ot her people. Her illus- trious foimder's best hopes realized." " Slavery is the sum of all villainies." John Wesley. " God. who gave iron, purposed ne'er That man should be a slave; Therefore, the sabre, sword, and spear In hi3 right hand he gave ; Therefore he gave him fiery mood. Fierce speech, and free-born breath, That he might fearlessly the feud Maiutain through blood and death." Arndt. ' . THZE iLEia-ioisr o:f h.ibeit^t'Y'. GEORGE -WASHINiGTON. The benevolence of your heart, my dear Marquis, is so conspicuous, on all occasions, that I never wonder at fresh proofs of it; but your late pur- chase of an estate in the colony of Cayenne, with a view of emancipating the slaves, is a generous and noble proof of your humanity. Would to God a like spirit might diffuse itself generally into the minds of the people of this country! But I despair of seeing it. Some petitions were presented to the Assembly at its last session for the abolition of slavery, but they could scarcely obtain a hear- ing. Letter to Lafayette. I never mean, unless some particular circum- stance should compel me to it, to possess another slave by purchase ; it being among my first wishes to see some plan adopted by which slavery in this country may be abolished by law. Letter to John F. Mercer. THOMAS .JEFFERSON, IN NOTES ON VIRGINIA, SAYS : The whole commerce between master and slave is a perpetual exercise of the most boisterous pas- sions ; the most unremitting despotism ou the one part, and degrading submissions on the other. Our children see this, and learn to imitate it; for man is an imitative animal. This quality is the germ of all education in him. From his cradle to liis grave he is learning to do wliat he sees othera.do. * * * Indeed, I tremble for my country when I reflect that God is just; that his justice cannot sleep for ever. ANTHONY BESBZET. I can with trutli and sincerity declare that I have found amongst the negroes as great variety of talents as among a like number of whites ; and I am bold to assert that the notion

entertained by some, that the blacks are inferior in their capacities, is a vulgar prejudice founded on the pride or ignorance of their lordly masters, who have kept their slaves at such a distance as to be unable to form a right judgment of them. PATRICK HENRY. Haxover, Va., January 18, 1773. Dear Sir: I take this opportunity to acknowledge the receipt of Anthony Benezet's book against the slave-trade: I thank you for it. It is not a little surprising, that the professors of Christianity, whose chief excellence consists in softening the human heart, in cherishing and improving its finer feelings, should encourage a practice so totally repugnant to the first impressions of right and wrong. What adds to the wonder is, that this abominable practice has been introduced in the most enlightened ages. * * * * / believe a time will come when an opportunity will be offered to abolish this lamentable evil. WILLIAM PINKNEY. Sir : Iniquitous and most dishonorable to Maryland is that dreary system of partial bondage, which her laws have hitherto supported with a solicitude worthy of a better object, and her citizens by their practice countenanced. Founded in a disgraceful traffic, to which the parent country lent her fostering aid, from motives of interest, but which even she would have disdained to encourage, had England been the destined mart of such inhuman merchandise, its continuance is as shameful as its origin. HENRY CLAY, Speaking of an attempt, more than thirty-five years ago, to adopt gradual emancipation in Kentucky, says : We were overpowered by numbers, and submitted to the decision of the majority with a grace which a minority, in a republic, should ever yield to such a decision. I have, nevertheless, never ceased, and never shall cease, to regret a decision, the effects of which have been to place us in the rear of our neighbors, who are exempt from slavery, in the state of agriculture, the progress of manufactures, the advance of improvement, and the general prosperity of society. Address before the Colonization Society. ANDREW JACKSON. On December 18, 1814, General Jackson issued in the French language the following ADDRESS TO THE FREE PEOPLE OF COLOR. Soldiers! When on the banks of the Mobile, I called you to take up arms, inviting you to partake of the perils and glory of your white fellow-citizens, I expected much from you; for I was not ignorant that you possessed qualities most formidable to an invading enemy. I knew with what fortitude you could endure hunger and thirst, and all the fatigues of a campaign. I knew well how you loved your native country, and that you had, as well as ourselves, to defend what man holds most dear his parents, relations, wife, children, and property. You have done more than I expected. In addition to the previous qualities I before knew you to possess, I found, moreover, among you a noble enthusiasm which leads to the performance of great things. Soldiers! The President of the United States shall hear how praiseworthy was your conduct in the hour of danger, and the Representatives of the American people will, I doubt not, give you the praise your exploits entitle you to. Your General anticipates them in applauding your noble ardor. The enemy approaches; his vessels cover our lakes; our brave citizens are united, and all contention has ceased among them. The only dispute is who shall win the prize of valor, or who the most glory its noblest reward. By order. THOMAS BUTLER, Aid-de-camp. METHODIST EPISCOPAL CHURCH TWENTY YEARS AGO. There is only one condition previously

required of those who desire admission into these societies, a desire to flee from the wrath to come, and to be saved from their sins. But wherever this is really fixed in the soul, it will be shown by its fruits. It is, therefore, expected of all who continue therein, that they should continue to evidence their desire of salvation, by doing no harm, by avoiding evil of every kind, especially that which is most generally practised, such as " the buying and selling of men, ivomen, or children, with an intention to enslave them.^ ^

JOHX RANDOLPH. Dissipation, aswellasj^ott-er-orprosperity, hardens the heart, but avarice deadens it to every feeling, but the thirst for riches. Avarice alone could have produced the slave-trade. Avarice alone can drive, as it does drive, this infernal traffic, and the Avrctchcd victims, like so many posthorses, whipped to death in a mail coach. Ambition has its cover- sluts, in the pride, pomp, and circumstance of glo- rious war; but where are the trophies of avarice? The handcuf, the manacle, and the blood-stained cowhide ! What man is worse received in society/ for being a hard master 9 Who denies the hand of a sister or daughter to such monsters 9 BOBERT J". BREC KIN RIDGE. Just and equal! what care I, whether my pock- ets are picked, or the proceeds of my labor are taken from me ? What matters it whether my horse is stolen, or the value of him in my labor be taken from me? Do we talk of violating the rights of masters, and depriving them of their property in their slaves ? And will some one tell us, if there be anything in which a man has, or can have, so perfect a right of property, as in liis own limbs, bones and sinews ? Out upon suc!i folly ! The man who cannot see that involuntary domestic slavery, as it exists among us, is founded upon the principle of taking by force that which is another's, has simply no moral sense. We utter but the common sentiment of mankind when we say, none ever continue slaves a moment after they are conscious of their ability to retrieve their freedom. * * In such an event, we ask not any heart to decide where would human sympathy and earthly glory stand ; we ask not, in the fearful words of Jefferson, what attribute of Jehovah would allow him to take part with us ; we ask only and the answer settles the argument which is like to be the stronger side? Nature, and reason, and religion unite in their hostility to this system of folly and crime. How it will end, time only can reveal; but the light of heaven is not clearer than that it must end. DANIEL O'CONNELL, THEOBALD MATHEW, AND SIXTY THOUSAND (60,000) OTHER IRISHMEN. Dear Friends : You are at a great distance from your native land! A wide expanse of water sepa- rates you from the beloved country of your birth from us, and from the kindred whom you love, and who love you, and pray for your happiness and prosperity in the land of your adoption. The object of this address is to call your attention to the subject of Slavery in America that foul blot upon the noble institutions and the fair fame of your adopted country. Eut for this stain, America would, indeed, be a land worthy of your adoption ; but she will never be the glorious country that her free Constitution designed her to be, so long as her soil is polluted by the footprint of a single slave. * - Jt -X- .- * -X- -X Irishmen and Irishwomen ! treat the colored peo- ple as your equals, as brethren. Ey all your memo- ries of Ireland, contir ue to love liberty hate slavery cling by the Abolitionists, and

in America you will do honor to the name of Ireland. J. Q. ADAMS ON THE WAR POWER. " Llay this down as the law of nations. I say that military authority takes, for the time, the place of all municipal institutions, and SLAVERY AMONG THE REST; and that, under that state of things, so far from its being true that the States wliere slavery exists have the exclusive manage- ment of the subject, not only the President of THE United States, but the Commander of the Army, HAS POWER TO ORDER THE UNIVER- SAL EMANCIPATION OF THE SLzVVES . . . From the instant the slaveholding States become the theatre of a war, civil, servile, or foreign, from that instant the war powers of Congress extend to interference with the institution of slavery, in every WAY IN WHICH IT CAN BE INTERFERED WITH, frOm a claim of indemnity for slaves taken or destroyed, to the cession of S,tates, burdened with slavery, to a foreign power. . . . It is a war power. I say it is a war power; and when your country is actually in war, whether it be a war of invasion or a war of insurrection, Congress has power to carry on the war, and must carry it on, according to the LAWS OF war ; and by the laws of war, an invaded country has all its laws and municipal institutions swept by the board, and martial poaver takes the place of them. When two hostile armies are set in martial array, the commanders of both ar- mies have power to emancipate all the slaves in the invaded territory." J. Q. Adams in Congress, 1842. JAMES M'DOWELL. If our ancestors had exerted the firmness which, under higher obligations, we ourselves are called upon to exert, Virginia would not, at this day, have been mourning over the legacy of weakness and of sorrow that has been left her she would not have been thrust down down in a still lowering rela- tion, to the subordinate post which she occupies in the Confederacy, whose career she had led she would not be withering under the leprosy which is piercing her to the heart. Speech in the Mouse of Delegates of Virginia, 1832. THOMAS F. MARSHALL. ' I have said that I considered negro slavery as a political misfortune. The phrase was too mild. It is a cancer a slow, consuming cancer a withering pestilence an,unmitigated curse. THE HOLT BIBLE. Moses. Ohap, 7, vvr. 27. So God created man in liis man image: in the image of God created he him ; male and fe- male created ho them. Ge.ne.' sis. Not it/rants and slaves.}' XXI. IS. And he that steal- eth a man, and selleth him, or if he be found in his hand, lie shall surely be put to death. XXIII, 9. Also thou Shalt not oppress a stranger: for ye know tlie heart of a stranger, seeing ye were strangers in the land of Egypt. Exodus. XIX, 13. Thou Shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. 18. Thou Shalt love thy neighbor as thyself. 33. And if a stranger so- journ with thee in your land ye shall not vex him. XXV, 10. And ye shall hal- low the fiftieth year, and px'o- claim liberty throughout all the land unto all the inhabi- tants thereof; it shall be a jubilee unto you; andye shall return every man unto his possession, and ye shall return every man unto his family. Leviticus. XV, 14. Thou Shalt not op- press an hired servant that is poor and needy, whether he he of thy brethren, or of thy strangers that are in thy land within thy gates. XXIII, 15. THOU SHALT NOT DELIVER UNTO HIS MASTER THE SERVANT "WHICH IS ESCAPED I'KOM HIS MASTER UNTO THEE. Deuteronomy. Job. Chap. IV,ver.^ . Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. XV, 20. The wicked man travaileth with pain all his days, and

the number of years is hidden to the oppressor. XX, 18. That which he labored for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein. 19. Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not: David. Ps. XVIII, ver, 25. "With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; 27. For thou wilt save the afflicted people; but wilt bring down high looks. LXXII, 4. He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppression. Psalms. Solokos. Chap. III, Mer, 1. And Solomon made affinity with Pharaoh, king of Egypt, and took Pharaoh's daughter and brought her into the city of David. 1 Kings. I, 24. Because I have called and ye refused; I have stretched out my hand, and no man regarded; 25. But ye have set at nought all my counsel, and would none of my reproof: 20. I also will laugh at your calamity; I will mock when your fear cometh. Proverbs. IV. So I returned, and considered all the oppressions that are done under the sun: THE HOLY BIBLE. and behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Ecclesiastics. Isaia. E. Chap. V, ver. 20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter! LVII, 6. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke: Jeremiah. Chap. XLIV, ver. VJ. Therefore thus saith the Lord, Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. Jesus Christ. Gospel. V, ver. 7. Blessed are the merciful: for they shall obtain mercy. VII, 2, For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 12. Therefore all things whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets. IX, 13. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance. XXIII, 8. But be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren. XXV, 45. Verily I say unto you, inasmuch as ye did this not to one of the least of these, ye did it not to me. Matthew's Gospel. IV, 8. To preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. St. Luke. St. Peter. CII, ver. 34. If then Peter opened his mouth and said, 'Of a truth I perceive that God is no respecter of persons: 35. But in every nation he that feareth him, and worketh righteousness, is accepted with him. Acts. III, 8. Finally, he ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; 1st Epistle. St. Paul. CII, ver. 6. "Who will render to every man according to his deeds. 11. For there is no respect of persons with God, Epistle to the Romans. XVIII, 26. And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Acts. II, 17. Now the Lord is that Spirit: and where the THE HOLY

BIBLE. Spirit of the Lord is, there is liberty. Vii, 14. But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality. 2 Corinthians. V, 1. Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. 13. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14. For all the law is fulfilled in one word, even in this. Thou shalt love thy neighbor as thyself. Galatians. V, 9. And, ye masters, do the same thing unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. Ephesians. III, 25. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. IV, 1. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master which is in heaven. Colossians. III, 3. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Hebrews. St. James. Chap. II, ver. 6. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: 9. But if ye have respect to persons, ye commit sin, and are convince of the law as transgressors. St. John. Chapter IV, ver. 20. If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21. And this commandment have we from him, That he who loveth God love his brother also. 1st Epistle. XIII, 9. If any man have an ear, let him hear. 10. He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. 11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: 13. Fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves and souls of men. XX, 13. And the sea gave up the dead which were in it! and death and hell delivered up the dead which were in them: and they were judged every man according to their works. XXII, 12. And behold I come quickly; and my reward is with me, to give every man according as his work shall be. Revelation. FREE MARYLAND. A JR ^'-Mij Maryland.^ ^ Blest Freedom's crown is on thy brow, Maryland, free Maryland; " The giant wrong" hath left thee now, Maryland, free Maryland. In heaven above, with joyous strain. The angels join the glad refrain : Thy robes are white and washed from stain. Dear Maryland, our Maryland. Thy people's prayers go up for thee, Maryland, dear Maryland; Thy dusky sons are proudly free, Maryland, dear Maryland. No mark of scourge, no clank of chain. No brand of infamy and pain. Shall cause thee e'er to blush again, Loved Maryland, dear Maryland. Thy bright example shall avail, Maryland, free Maryland ; Yes, Freedom's ship shall stem the gale, Maryland, free Maryland. And soon by thee shall nobly stand. The Bebel Sisters of our land; Once more a glorious, happy band, Aye with Maryland, our Maryland. We hail thee from the land of Penn, Maryland, free Maryland; No slave shall press thy soil again, Maryland, free Maryland. Forever prosperous and free. Thy star shall shine most gloriously, Still brighter in our galaxy, Brave Maryland, our Maryland. Ho! from the North comes ringing out, Maryland, free Maryland! With glad hurrah

and joyous shout, Maryland, free Maryland! Our noble Bay State's sons, who bore Our country's flag through martyr's gore. Forgive, and bless thee, Baltimore, For Maryland, free Maryland. The Union freed from Slavery's curse, Maryland, brave Maryland; Shall grow in head and heart and purse, Maryland, brave Maryland; Whilst North and South and East and West Shall be with thee more great and blest. May peace and joy forever rest With Maryland, free Maryland. THE BLACK REGIMENT. May 2nd, 1863. BY GEORGE H. BOKEE. Dark as the clouds of even. Ranked in the western heaven, Waiting the breath that lifts All the dread mass, and drifts Tempest and falling brand Over a ruined Land; So still and orderly. Arm to arm, knee to knee. Waiting the great event, Stands the black regiment. Down the long dusky line Teeth gleam and, eyeballs shine; And the bright bayonet, Bristling and firmly set. Flashed with a purpose grand. Long ere the sharp command Of the fierce rolling drum Told them their time had come, Told them what work was sent For the black regiment. "Now," the flag-sergeant cried, " Though death and hell betide. Let the whole nation see If we are fit to be Free in this land; or bound Down, like the whining hound Bound with red stripes of pain In our old chains again !" Oh ! what a shout there went From the black regiment. " Charge !" Trump and drum awolce. Onward the bondmen broke; Bayonet and sabre-stroke Vainly opposed their rush, Through the wild battle's crush. With but one thought aflush. Driving their lords like chaff. In the gun's mouth they laugh; Or at the slippery brands Leaping with open hands, Down they tear man and horse, Down in their awful course; Trampling with bloody heel Over the crashing steel. All their eyes forward bent, Rushed the black regiment. " Freedom!" their battle-cry " Freedom ! or leave to die!" Ah! and they meant the word. Not as with us 'tis heard, Not a mere party shout: They gave their spirits out; Trusted the end to God, And on the gory sod Rolled in triumphant blood. Glad to strike one free blow. Whether for weal or woe; Glad to breathe one free breath, Though on the lips of death. Praying alas ! in vain ! That they might fall again. So they could once more see That burst to liberty ! This was what "freedom" lent To the black regiment. Hundreds on hundreds fell; But they are resting well; Scourges and shackles strong Never shall do them wrong. O, to the living few, Soldiers, be just and true ! Hail them as comrades tried; Fight with them side by side; Never, in field or tent. Scorn the black regiment. SPEECH OF ANDREW JOHNSON. Governor Andrew Johnson's speech to the colored people of Nashville on the 24th ultimo, already noticed, is fully epitomized by a correspondent of the Cincinnati Gazette, who says : That part of the Governor's speech in which he described and denounced the aristocracy of Nashville I cannot hope to render properly ; but there was one point which I must not overlook. He spoke as follows: "The representatives of this corrupt (and if you will permit me to swear a little), this damnable aristocracy, taunt us with our desire to see justice done, and charge us with favoring negro equality. Of all living men they should be the last to mouth that phrase; and, even when uttered in their hearing, it should cause their cheeks to tinge and burn with shame. Negro equality, indeed ! Why, pass any day along the sidewalks of High street, where these aristocrats more particularly dwell these aristocrats, whose sons are now in the bands of guerillas and cut-throats who prowl, and rob, and murder, around our city pass by their dwellings, I say, and

you will see as many mulatto as negro children, the former bearing an unmistakable resemblance to their aristocratic owners ! " Colored men of Tennessee ! This, too, shall cease ! Your wives and daughters shall no longer be dragged into a concubinage, compared to which polygamy is a virtue, to satisfy the brutal lusts of slaveholders and overseers! Henceforth the sanction of God's holy law of marriage shall be respected in your persons, and the great State of Tennessee shall no more give her sanction to your degradation and your shame!" " Thank God ! thank God !" came Sxora the lips of a thousand women, who, in their own persons, had experienced the hellish iniquity of the man-seller's code. " Thank God!" fervently echoed the fathers, husbands, and brothers of these women. " And if the law protects you in the possession of your wives and children; if the law shields those whom you hold dear from the unlawful grasp of lust, will you endeavor to be true to yourselves, and shun, as it were death itself, the path of lewdness, crime and vice ?" " We will! we will!" cried the assembled thousands ; and, joining in a sublime and tearful enthusiasm, another mighty shout went up to heaven. "Looking at this vast crowd of colored people," continued the Governor, "and reflecting through what a storm of persecution and obloquy they are compelled to pass, I am almost induced to wish that, as in the days of old, a Moses might arise, who should lead them safely to their promised land of freedom and happiness." "You are our Moses," shouted several voices, and the exclamation was caught up and cheered until the capitol rung again. "God," continued the speaker, "no doubt has prepared somewhere an instrument for the great work he designs to perform in behalf of this outraged people ; and in due time your leader will come forth ; your Moses will be revealed to you." "We want no Moses but you!" again shouted the crowd. "Well, then," replied the speaker, " humble and unworthy as I am, if no other better shall be found, I will indeed be your Moses, and lead you through the Red Sea of war and bondage to a fairer future of liberty and peace. I speak now as one who feels the world his country, and all who love equal rights his friends. I speak, too, as a citizen of 'Tennessee. I am here on my own soil; and here I mean to stay and fight (his great battle of truth and justice to a triumphant end. Rebellion and slavery shall, by God's good help, no longer pollute our State. Loyal men, whether white or black, shall alone control her destinies ; and when this strife in which we are all engaged is past, I trust, I know, we shall have a better state of things, and shall all rejoice that honest labor reaps the fruit of its own industry, and that every man has a fair chance in the race of life." It is impossible to describe the enthusiasm which followed these words. Joy beamed in every countenance. Tears and laughter followed each other in quick succession. The great throng moved and swayed back and forth in the intensity of emotion ; and shout after shout rent the air. THOMAS WEBSTEE,. Extract from speech of October, 1864. There is no man, no woman, no sensible child of fourteen, but who now feels, knows, and is entirely convinced that the cause of all our woes, now as heretofore, is the foul crime of human slavery. After nearly ninety years of existence as a nation, during all which time, in spite of the promulgation of the grand idea " that all men are created equal," we have daily and hourly as a nation been guilty of outrages on human rights. We now find our guilt of compliance and acquiescence in slavery culminating in

war. This might have been seen and expected from the first, for "'tis the eternal law, where guilt is, sorrow shall answer it." At last we begin to know that slavery and free Republican Government cannot co-exist. One or the other must die. Either we must destroy slavery, or it will destroy Free Government. Which shall conquer in this contest? Your fathers, your brothers, your sons are perilling their lives for the Union of these States for freedom, for self-government. We must here, at home, sustain them by our votes. We must re-elect Abraham Lincoln, or prepare to witness the downfall of self-government, and in re-electing him, as the champion of freedom against slavery, it is our duty to him, to humanity and ourselves, to demand, in unmistakable terms, that the war shall continue until the accursed cause of it shall be annihilated, until the last slave is made free, and the nation stands before the world "redeemed, regenerated, and disenthralled." ^.,1, 'ala^=

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